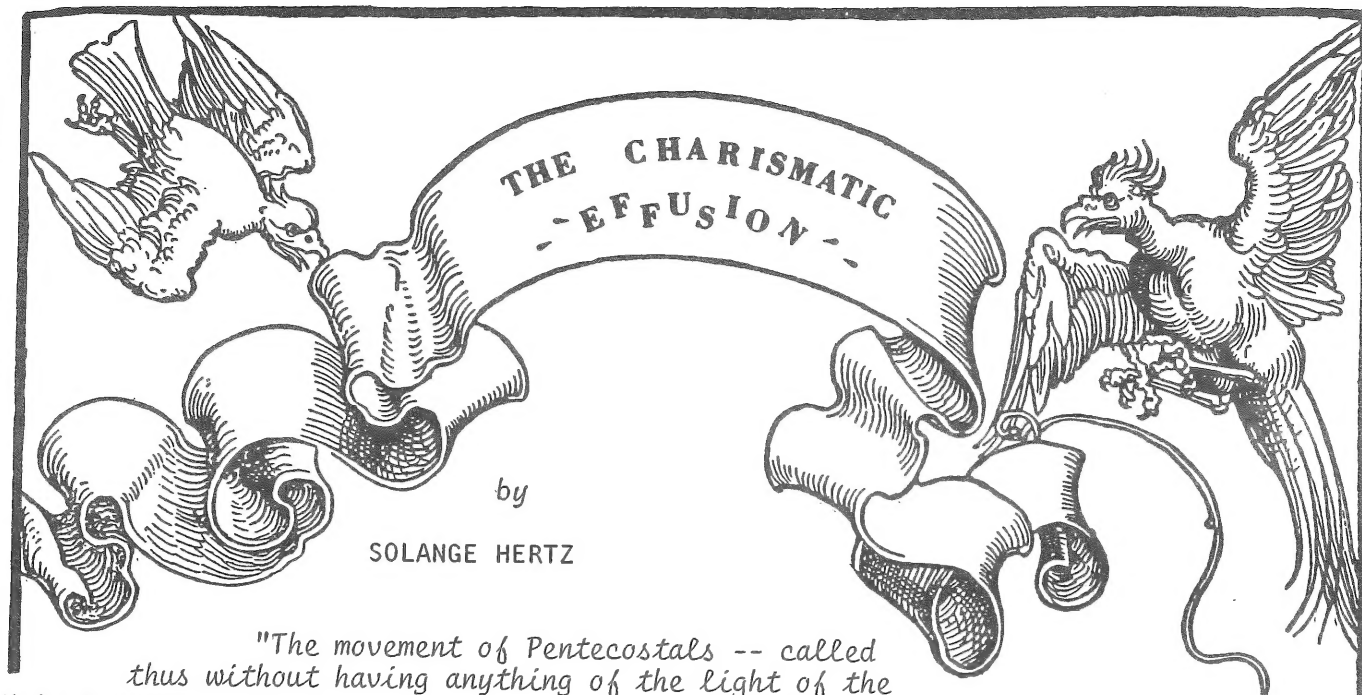


# SWEET ANOINTINGS FROM BELOW



"The movement of Pentecostals -- called thus without having anything of the light of the Holy Spirit -- was born of error, of vice and of lies." If we are to believe these words, Heaven has not been silent on the subject of the Charismatic Movement. They were heard bursting from our Lord during Mass on the First Friday of June 1973 by His Mexican *Portavoz*, Madre María Concepción Zúñiga López, late foundress of the Franciscan Minims of the Perpetual Help of Mary, in her convento, the House of Atonement, in the Villa of Guadalupe. Not leaving the faithful to flounder in the wake of a paralyzed Magisterium, our Lord would seem to be warning them by the extraordinary means which are His divine prerogative: "In the licentiousness of the flesh and of the avarice of this false resonance, they want to replace My Church! Poor souls. . . . what a judgment awaits them!" Yet, "Well I know that a great part of the perdition of the Catholic flock is due to those pastors and priests dragging them along by false roads. . . . Pray for everyone, but let each one rectify his path!"

In June of the following year, on the other side of the American continent on Long Island, His Blessed Mother delivered a like plea through the housewife Veronica Lueken: "Many call upon the Holy Spirit, My child, but the spirits they invoke are not from Heaven and the light. They come up fast from the abyss. *Ree!* Have no part of these gatherings, for they are not from the light. In time, My children, you will evidence the disasters that these gatherings provoke. . . . You need not this diversion. My Son is always with you in the Eucharist. . . . You do not seek the light in the right places. Pray for the light, but always pray, 'Our Father Who art in Heaven,' so that you do not invoke the father of liars, the Prince of Darkness, Satan, for many of you are calling upon Satan." In her motherly concern, our Lady, as before at La Salette, admits, "My child, you will meet with much disapproval from Our clergy. I prepare you for this, for many have fallen into the web of Satan, not recognizing these gatherings of Charismatics for what they truly are: a creation to distort and to deceive."

Our Lord and Lady quite properly delivered these messages in the New World, for that is where this ancient evil, whose frenzied excesses were so well known to St. Paul and St. Jerome, is cresting in these latter times. Confined to Protestantism after the Reformation, it broke out as "Catholic Pentecostalism" in Pittsburgh, Pennsylvania, where the "Spirit" spoke in 1966 and then took off madly for all parts of the universal Church.

About a month before our Lord opened the subject with His *Portavoz*, Madre Conchita, she tells us that someone sent her the book *Catholic Pentecostals* by Kevin and Dorothy Ranaghan, published by Logos International in Plainfield, N.J. Astonished to see the words Catholic and Pentecostal joined, she was especially distressed to note the volume was copyrighted in New York by the Paulists, sporting the *Imprimatur* of the Archbishop of Newark, Thomas A. Boland, S.T.D., and with Censor Rev. Thomas G. Smith's *Nihil Obstat*. "I had intended to

burn the book, or to hide it," she says, "but I could not do it, because that book was brought to me by two persons who were arguing between themselves with respect to Pentecostals," desiring her opinion. She soon learned from our Lord that this opus had come into her hands by His express will, for He intended to enlighten her himself regarding its contents.


Opening it with some repugnance, she "distinctly found a huge heresy" by the time she reached page 4. Referring to *The Cross and the Switchblade* by David Wilkerson, the text read, "These words show clearly that Christ received the Spirit so that He might be the Messiah and Lord." "And this is an error," writes Madre, "because Christ our Lord did not receive the Holy Spirit: since He is God, it is He who possesses Him and breathes Him, in union with His Father in Heaven, exactly as our Lord had told me the previous day at Communion." He had said, "My Father and I are a single Entity, and a single and Divine Spirit unites Us; and We cannot give this Spirit to those men or institutions dedicated to attacking and destroying My Church, which, as I have always told you, is ONE, HOLY, CATHOLIC, APOSTOLIC, ROMAN. This means that My Church must be distinguished because it is ruled by a legitimate successor of St. Peter, on whom I have founded My Church."

Page 5 of Madre's copy of the Ranaghan book reads, "the Holy Spirit living in us gives impulse and power to our Christian life," and adds, "It was a very old traditional Catholic doctrine, etc." Whereupon, says Madre, "I could grasp the intention with which they inserted this doctrinal statement, for this is certainly a Catholic truth and very old; but they made it known only incidentally, solely to hook some new follower, so that in the last analysis, the intention they have is to trap them and to draw them away from the true Church of Christ our Lord. On several pages, what they narrate seems a comedy; they say that the Baptism in the Holy Spirit -- as they call it -- is received by the imposing of the hands of others who already believe in Pentecostalism. . ." Leaving off to pray and to rest an aching head, she is told by our Lord at Communion next morning, "You have grasped the better part of it, but not all of it. This sect has emanated not from the breath of the Holy Spirit, but from Satan, who sets a bonfire of heresies, seemingly mystical, but they are rather engendered by presumption and pride; that is why it has been born in the midst of an intellectual atmosphere." (It is of record that the freak known as Catholic Pentecostalism was hatched largely in universities, at Notre Dame in particular.) "On speaking to me of an intellectual atmosphere, I understood," says Madre, "the multitude of sins that actually seethe there. . ."

Again, our Lord tells her, "The Holy Spirit does not give himself of His own accord, but rather My Father and I, in the intimate union and identity of the Divine Essence, breathe Him; moreover, He has been given to men through My merits as God-Man. These most exalted mysteries are incomprehensible to the human mind while man remains here on earth. Not even in the highest degree of virtue can this light be acquired, because it is the light of eternal glory!"

In the spring of 1974 the Portavoz learns from a friend of the wild spread of Pentecostalism throughout the U.S. where "some priests, known as good priests, and even bishops, give their approval so that these groups have some churches for that cult, and even some nuns of the contemplative life, such as the Nuns of Perpetual Adoration, grant them their chapels for that purpose." She is saddened to think "how they prohibit and deny the apparitions of the Blessed Virgin to her simple children, and on the other hand (the ecclesiastical superiors) approve those heretical groups." In answer to her thoughts, our Lord commands her: "Write. I do not recognize official charismatic groups in My Church. There is only one official charism; and this is that which I gave to Peter and to his successors, legitimately elected by good, virtuous cardinals, authentically traditionalist in respect to My doctrine and customs. But My workers have been sleeping for a long time now, as I have told you for many years." A month later He informs her that, "In Rome they want to change My Church by means of what they call Pentecostals. Continue saying in 'Estrella' (a little monthly magazine published in Spanish by the Minim nuns) that it is the forerunner of the antichrist."

At very nearly the same time, up north on Long Island, our Lady was urging us through Veronica to, "Pray, My children, that you do not fall into these errors. . . . You must bring this message to the world! You must warn them now, My child, that they are being misled. The Secret Societies and the search for the Holy Spirit are entering into the realm of Satan! Too many are searching outside the House of God. You, My child, must make it known that the word you call 'Pentecostals' is not of God. It is an error. It has been introduced to try -- I say 'try', My child, for it will only bring battles, but not destruction; it will be an insidious evil that will enter to try to take away what is known as the 'institutionalized' House of My Son. When I use, My child, the word 'institutionalized,' I do not mean it as a business. I mean it as a firm foundation of the Faith."

 The situation was indeed becoming desperate, for hardly a month before, on Pentecost Sunday, 1975, 10,000 participants in the third International Conference on Charismatic Renewal in the Catholic Church had convened in Rome. On Pentecost Monday they met in St. Peter's, with Cardinal Suenens and some 500 priests at the Altar, from whence "prophecies" were delivered over the microphone by an American in a pink tunic:

"I speak to you of the dawn of a NEW AGE for my church. I speak to you of a day that has not been seen before. . . . Prepare yourselves for the action that I begin now, because things that you see around you will change: the combat that you must enter now is different; it is NEW. You need wisdom from me that you do not yet have. You need the POWER of my Holy Spirit in a way that you have not possessed it: you need understanding of my will and of the ways that I work that you do not yet have. Open your eyes, open your hearts to prepare yourselves for me and for the day that I have now begun. My church will be DIFFERENT: difficulties and trials will come upon you. . . . Come to me, band yourselves together around me. Prepare, for I proclaim a NEW DAY, a day of victory and of triumph for your God. Behold, it is begun!"

Deafening applause was followed by Communion, distributed by the handfuls. Amid more applause, Pope Paul VI apparently came in and addressed the multitude on the glories of renewal, in English, French and Italian. For these last he had two messages, the second of which was "for those pilgrims at this great assembly who do not belong to your movement. They should unite themselves with you to celebrate the feast of Pentecost - the spiritual renewal of the world, of our society, and of our souls - so that they, too, devout pilgrims to this center of the Catholic faith, might nourish themselves on the enthusiasm and spiritual energy with which we must live our religion." Flinging his arms in the air, he closed his speech by shouting, "Jesus is Lord! Alleluia!"

All this is difficult to reconcile with Paul VI's known position on Pentecostalism. Three years earlier he had pointed out the dangerous contradictions between "the religion of authority" and "the religion of the spirit," this latter "preferred by adversaries of the institutional and hierarchical Church, by those who claim the freedom of a democratic Church carrying on in the spirit expressed by the religious sense of the community." It attacks directly "the very existence of the Church," leading to "extinguishing the real flame of Pentecost, disregarding the thought of Christ and of the whole of Tradition." This was on May 17, 1972. In November he asked, "Is recourse to the Holy Spirit and His charism perhaps a not too sincere pretext to live, or to think one is living, the Christian life authentically, while in reality those who use this pretext live according to their own spirit, their own private judgment, their own arbitrary and often superficial interpretations?"

As early as 1969 Paul VI had publicly denounced "the illusion of a free and charismatic Christianity" which "does not build, but demolishes," and deplored those who "have recourse to gratuitous charismatic suppositions in order to fill up the interior emptiness created by their own loss of confidence in the guidance of the Church." Again, "Many who speak about the Church today say they are inspired by a prophetic spirit, and they appeal to the Holy Spirit as if the Divine Paraclete were at their disposal at all times. May God grant this presumption, of elevating a personal experience into a criterion of religious doctrine, may not cause havoc!" In 1971 he cautioned a group of parishioners in his own diocese about thinking "that the Holy Spirit can be attained by us without the Magisterium of the Church, which is the qualified instrument of truth and grace." Only a year before the scandalous demonstration at St. Peter's, he denounced as impossible the pretension of translating religious truth into sensible experiences and stressed the necessity of remaining within institutional structures. His encyclical *Ecclesiam Suam* put it in a nutshell: "The Church's effort does not rest on charismatic facts."

How then, explain his sudden about-face in St. Peter's? The explanation is simple: the "Pope" seen flinging his arms aloft and shouting "Alleluia" was not Paul VI. Viewers of that performance and many others were dupes of what sooner or later must inevitably be recognized as the deception of the century, perhaps the greatest of all time. It has been exposed by Theodor Kolberg in two works, *Der Betrug des Jahrhunderts* and *Umsturz im Vatikan?*, both unhappily still untranslated. Following suggestions from certain diplomats who were not deceived, Kolberg demonstrates by systematic comparisons of photographs and voice graphs that the real Paul VI was gradually replaced by one and maybe more impersonators after 1972 (the fateful year predicted by Jacinta of Fatima), and very rarely appeared in public after 1975.

Heaven has not been silent on this subject either. The *Portavoz* and Veronica Lueken were both apprised of the imposture by our Lord and our Lady and told to broadcast the truth. Unfortunately the same powers who so brilliantly engineered the deception have been equally success-



ful in ridiculing the exposure where it could not be suppressed. Hell boasted of its prowess during exorcisms taking place at the time and thereafter in Switzerland.

Partially published under the title *Warnings from the Beyond*, these reveal how our Lady-as once before at Illfurth in Alsace-Lorraine - forced the devils to confess their machinations. Constrained by her power, the demon Veroba in 1976 tells the exorcists: "You must say, in God's name, that there is an imposter in Rome. . . . The diplomatic corps is well aware of the mystification, but many absolutely refuse to see. But it's strange the lay people don't notice it. They should be able to, when he isn't well made up. . . he doesn't look at all like the real Pope. Some Cardinals installed him, etc." In 1977 Beelzebub is forced to cry out painfully that neither the false pope nor the insubordinate Cardinals must be obeyed. He speaks of three in particular who "are in relation with us" and how "we can arrange and camouflage everything so that people don't notice it." Sneering at human gullibility, the demons point out that Paul VI was known for his modest reserve and could never have indulged in the public gestures and embraces mimed by his double. Also, although ordained, the false pope made many inadvertent slips which should have been noticed. "Oh, if the underhand game those Cardinals are playing were to come out into the open!" Let him who reads in God's light understand.

In 1976, three years before her death, the Portavoz was again exhorted by our Lord, "My spouse, it is necessary to insist that Pentecostalism is a false religion. It is . . . a monster from hell, from which those who wish to be saved must withdraw." In September 1977, the Holy Ghost himself was sent from the Blessed Trinity to testify: "Our little daughter, Conchita of the Nativity, write that I, the third Person of the August Trinity of Heaven, do not accept the heretical veneration that those called Pentecostals want to present to Me and that has the audacity to attribute to themselves charisms which are false. I am the bond of union of the Divine Trinity, but I do not accept apocryphal cults. The indivisible Trinity of Heaven is honored solely by the authentic cults of the Church that My Son, Jesus Christ, left founded, and which is the Apostolic Roman Catholic Church. We, the three Divine Persons, are indivisible, and We form a single true God!"

At Bayside, Long Island, our Lady had some homely advice concerning some of the well publicized manifestations rejected by the Holy Ghost: "Do not be confounded and confused. The prayers from Heaven are simple. Do not go searching for the sensational, for you will start your prayers with 'Our Father Who art in Heaven,' not blablalablalalabla that We hear, My child, coming up here! The misinterpretation of the word 'tongues' . . . . Do you know what you read in the Book of Life? Man has put a very twisted interpretation: blablalablalalabla! To us, My children, that is what it sounds like!" And again in 1977, "They do not understand the meaning of the tongue. Obviously, My child, in the corrupted manner of the world today, they are promoting falsity and what borders, My child, on heresy. When the Eternal Father permitted His Apostles to speak in tongues, it was knowledgeable to all of the tongue what they were speaking about. They did not go about babbling idly, My child, as We hear so many doing today upon your earth. They implore the Holy Spirit but, My child, sadly they are calling down demons."



Thus, as always, private revelation continues to fulfill its function within the Church. Adding no new dogma to public revelation, which terminated with the death of the last Apostle, it must therefore conform absolutely to the deposit of faith already received if we are to accept it. This is the indispensable guarantee of its authenticity.

What our Lord and our Lady tell us today regarding charismatics is nothing new. What we should think of their alleged second baptism "in the Spirit," - a rite performed by their own initiates through imposition of hands - was clearly laid down in Scripture when St. Paul told his Ephesians that their unity was derived from "one Lord, one faith, one baptism" (4:5). Again, St. John's Gospel relays the testimony of St. John the Baptist that our Lord alone "baptizeth with the Holy Ghost" (1:33). There can therefore be no other baptism but this one which the Church administers. With all the Fathers and Doctors of the Church, Tradition adds its own powerful voice, proclaiming in the Nicene Creed "unnum baptisma in remissionem peccatorum - a single Baptism for the remission of sins.

How is it possible to stray from so explicit a truth? Our Lady told Veronica, "You must remember, My child, that satan was cast out, Lucifer (Luciel), with great knowledge of how to deceive the nations and mankind. No, My child, I cannot explain to you now why all of this power was not removed. It is a secret of Heaven." Because of the extraordinary power of deception granted Satan in our latter times, private revelation comes forward precisely to remind us of what we know already - to give us the courage of our wavering convictions. Purely an effect of

God's mercy, its specific purpose is to give us practical guidance in difficult circumstances and unusual temptations.

As the Carmelite Fr. Joseph de Sainte-Marie said at Fatima in 1981, *"The teachings of the the popes from Benedict XIV to Pius X was that the Church 'allows' one to believe, with human faith only, the messages of these revelations given in private apparitions."* Even when the Church approves them, she has never maintained they are essential to salvation. *"For some time, however, Deo gratias,"* adds Fr. Joseph, *"theologians such as Père Balic, President of the International Marian Academy in Rome, and Bishops and Cardinals such as Cardinal Cerejeira, Patriarch of Lisbon (and thus responsible for Fatima) - in short voices of considerable authority- have been heard to say: 'But that is not enough; if God speaks in this way, something more is needed than simple human faith and freedom of choice as to the response.' . . . These may be 'private revelations' communicated to individuals for their personal good. But there are also 'public prophecies' given to the Church, affecting its conduct and the conduct of its members."*

In cases of apparitions like those to the Portavoz or to Veronica Lueken, which have been neither approved nor condemned by the Magisterium, Pope Urban VIII advised over 300 years ago: *" . . . It is better to believe than not to believe, for, if you believe, and it is proven true, you will be happy that you believed, because Our Holy Mother asked it. If you believe and it should be proven false, you will receive all blessings as if it had been true, because you believed it to be true."*

Then why not believe the "prophecies" delivered over the microphone at St. Peter's? Because, by their own admission, they preach a church which will be "different." And, warned St. Paul, *"Though we, or an angel from heaven,"* let alone a charismatic in a pink tunic, *"preach a gospel to you besides that which we have preached to you, let him be anathema!"* (Gal. 1:8). On the other hand, the warnings regarding Pentecostalism relayed through the Portavoz, Veronica Lueken and the Swiss exorcisms are worthy of credence by the fact that they are consistent with those delivered by the Church since earliest times.



As Archbishop Dwyer pointed out, pentecostalism is far older than the Church, being *"a tendency endemic to all religions,"* and, we might add, part and parcel of the "Old Religion" of the Serpent and Father Cain. Rampant in the Greek mystery religions at Corinth and elsewhere, it seriously penetrated the Church in the second century as the "Phrygian heresy" promoted by Montanus, who like all Christian charismatics believed the Holy Ghost was inaugurating a New Age through him. Even the great Tertullian succumbed, his followers causing St. Augustine much grief in north Africa, where they maintained a basilica.

Never entirely stamped out, they flourished during the Middle Ages among Cathars and Albigensians, being most successful in the 13th century in appropriating to their own uses the doctrine of Bl. Joachim of Flora. This holy Cistercian mystic and reformer taught that there are three ages of the world, corresponding to the three Persons of the Blessed Trinity: that of the Father under the dispensations of the Old Testament; that of the Son corresponding to the New Testament and the establishment of the Catholic Church; and that of the Holy Ghost, to be eventually ushered in not by water as before, but by fire or some great cataclysm. Bl. Joachim humbly and dutifully submitted his writings to the Holy See, whose encouragement and favor he ever enjoyed; but after his death his followers pushed his teaching to extremes, prophesying - as do modern charismatics - an era of universal love when all mankind would be under the guidance of the Holy Ghost with no need of a "structured" Catholic Church. Condemnation arrived swiftly for them in 1256 from Pope Alexander VI.

With the rise of Protestantism, charismatics of all kinds began proliferating under its cloak. Even in the Church they bred sporadically as Illuminists in Spain, convulsive Jansenists in France, or whatever, but they were never tolerated long. Sadly aware that so many drawn into their toils were well-meaning, sincerely deluded people, Mother Church has always dealt with them reluctantly and compassionately before condemning them, but condemn them she did. Anyone interested in the definitive history of the charismatic movement need only turn to Msgr. Ronald Knox' thick classic *Enthusiasm*, where the hallowed aberration is treated sympathetically but firmly for what it really is.

In its craving for sense experiences of a religious kind, pentecostalism runs directly contrary to the teachings of all the great spiritual masters, notably St. John of the Cross, who affirms repeatedly that in this life *faith* is the only proximate means of union with God, Who cannot be experienced, but must be *believed*. All charismatic sufferers, alas, are addicted to "spontaneous prayer" of one kind or another which slowly but surely shifts the emphasis from

the objective to the subjective. The higher, intellectual powers of the soul, in which true prayer specifically resides above all mere feeling, are ultimately suspended, and the lower powers of emotion and sensation assume direction of the individual's relations with God.

Doctrinal differences being unimportant in such context, charismatics tend to be flagrantly inter-denominational. In the psychological territory in which they operate, Magisterium, Papacy and priesthood are simply irrelevant. As Archbishop Dwyer put it, "The charismatic movement, whether by explicit intent or unconscious tendency, short-circuits the Church. Basically it has no need of her. . . . Pentecostalism has its substitute for Sacramental Baptism and Confirmation in its touted 'Baptism of the Spirit.' It has its alternative for the Sacrament of the Sick in its demonstrations of mass healing.... its surrogate for liturgical prayer in its glossolalia, that gift of tongues whereby the Spirit takes over for intelligible speech,"—and which the ancient Egyptians knew and wrote about.

God is not mocked. In the fall of 1975 our Lord told His Portavoz, "The Pentecostals are children of the devil, as are all Protestant sects that have gone about snatching the faithful from My Church, as did the Orthodox, the Mormons, and now the Charismatics, who have nothing of charisms." Here it is significant that our Lord speaks of Charismatics, not as benighted Catholics, but as a distinct sect outside the Church.

Dom Peter Flood, OSB, an English authority on medico-moral matters, writes, "It is the practice of these groups to insinuate themselves under whatever name seems least offensive to local Catholic thought, and later to announce more openly their true character. Thus bishops and often simple religious, especially women, are deceived, for Satan 'was a liar from the beginning.' Every variety of hysterical manifestation occurs in the meetings of these revivalists, no matter what name they use.... Beginning in apparent quiet prayer, soon someone starts singing or calling aloud; after a while this becomes more general, and not necessarily do they all sing the same way. A woman may jump up and dance around, apparently joyously and unrestrainedly. This spreads and mutual embracings succeed; for the purely sensitive emotions can easily descend to the erotic or sensual." The easy lapse from agape to eros has been admitted by the devotees themselves. St. John of the Cross warned that consolations in prayer can be covertly sexual in character, supplied to the unwary by the spirit of impurity. Apparently these prove irresistible to throngs of middle-aged women especially, who attend such meetings unarmed with much self-knowledge.

Dom Peter continues, "Someone may call out prayers or for the 'laying-on' of hands, and one or other of those present will hasten to do this. The person affected may then become more hysterical and, as they say, 'speak or sing in tongues.' This glossolalia is not in fact 'speaking in a strange language,' for it is mere gibberish. An interpreter, the chairman or some other person, may proceed to interpret what he alleges the hysteric said.... Even the promoters of this emotionalism admit that it is open to diabolical illusion, for an evil spirit may manifest itself. This is a not unexpected danger.... Usually the 'joy' experienced is only sensory excitement, because certain of the lower brain centers are stimulated and out of the control of higher mechanisms. These states can be produced in rats by stimulating electrodes inserted into the hypothalamic centers. The organ of speech escapes from higher control, and so the person gives vent to gibberish or song deviants." The real danger in all this is weakening or destruction of the Faith, for after a first flush of increased devotion, Mass and the Sacraments become incidental in a round of these more carnally satisfying practices. Well did our Lady exclaim, "Many of you now are calling upon Satan!"

According to a French study which appeared in *Foris dans la Foi*, the preternatural demonic character of pentecostalism leaps to the eye in three areas: First, its origins, outside the Church in Protestantism and via the modernist *Cursillo* movement; secondly, its rite of initiation, whereby a demonic influx is received by the candidate, who freely opens his will to these influences coming to him outside the Church. In other words, the rite, usually imposition of hands, provides nothing less than a threshold for diabolic possession; and thirdly, the evident and incontestable efficaciousness of the initiation. False miracles, glossolalia and "conversions" do follow. So this is why God tells us to "shut thy door" when we pray to Him (Matt. 6:6).

Didn't our Lady warn of all this over a century ago at La Salette? It has been pointed out that "miracles" are generally plentiful among charismatics, especially the Protestants, the truth being that authentic miracles are much harder to come by. In *Warnings from the Beyond*, the devils are forced to confess: "It is possible to cure the sick in our name when it is to our advantage. It is easier for perverse people to do extraordinary things in the name of hell than for authentic privileged souls to obtain extraordinary things and true miracles from Heaven. With the latter much prayer and virtue is needed; that's why among authentic privileged souls there are often far fewer visible miracles. Besides, it sometimes happens that authentic privileged



souls deviate to the left. One must be very cautious. Here too one must remember the warning, 'Prove all things; hold fast that which is good.' (1 Thess. 5:21)"



For those who hesitate to accept the testimony of devils in so important a matter, even when these are terrorized by our Lady into telling the truth, there is still the unanimous verdict of serious priests and theologians who have studied the modern charismatic phenomenon: Fr. Leslie Rumble, MSC; Fr. John A. Hardon, S.J.; the French Capuchins Fr. Philibert de Saint Didier and Fr. Eugene de Villeurbanne, besides the authors already cited.

In a paper entitled *Le Pentecotisme soi-disant Catholique*, (so-called Catholic Pentecostalism), Fr. de Villeurbanne singles out no less than 25 errors to be found in the movement for our consideration. Beginning by noting its unsavory origins outside the Church, he points out that when Catholics submitted to an imposition of hands from Protestant Pentecostals, they sinned grievously against Canon 1399, No. 5 in the code of Canon Law, and even infringed the Vatican II decree on Ecumenism, paragraphs 8 and 9. He reminds that the hierarchical Church alone, founded by Jesus Christ, can confer the higher charisms such as the priesthood, and that secondary ones, such as the gift of miracles, are accorded "*by God to faithful and proved sanctity, not automatically nor by simple desire for them. They are rooted in the virtues and gifts of the Holy Ghost communicated to the soul at the time of Baptism through the indwelling of the Most Blessed Trinity and the Sacrament of Confirmation.*"

Noted also is the charismatic contempt for Tradition, with the presumption on its part that charismatic gifts had until now disappeared in the Church through her own fault. Although it is true that many of the lesser and flashier manifestations progressively declined as the hierarchical structure took shape and rendered them unnecessary in the course of history, charismatics prefer to ignore the three great charisms conferred ordinarily and continuously by the Church to this very day: *sublime fraternal charity, religious virginity and martyrdom.*

It is worth mentioning here that Kevin Ranaghan, co-author with his wife of the book our Lord reviewed for Madre Conchita, was among the most vocal opponents of *Humanae Vitae* in the U.S. This accords with the pentecostal distaste for suffering generally, their constant emphasis on the Resurrection and "joy" rather than the Passion and reparation. The human need of purification can be met, they believe, in the normal course of their continued contacts with the "Spirit." (Here an affinity to the old Quietism of Mme. Guyon is evident.) Their instant spiritual experiences are indeed a far cry from those of authentic mystics, which occur only after long, arduous purifications undergone in the obscurity of faith, bereft of consolation or joyous "feelings."

Fr. de Villeurbanne dwells at length on the one great, over-riding doctrinal error which afflicts all charismatic heretics, and of which both our Lord and our Lady accuse them: the false assumption that "*we can establish personal relations with the Person of the Holy Ghost, whereas justification and sanctification are the work of all three Divine Persons.*" He emphasizes, "*We can have relations only with God, and not exclusively with one Divine Person; only the Sacred Humanity of Jesus has exclusive relations with the Second Person of the Most Holy Trinity in consequence of the Hypostatic Union.*" Herein especially resides the satanic pride underlying the whole movement, desiring as it does to be "*as gods.*"

Although it is established that ardent prayer to the Holy Ghost must find place in the life of every Christian worthy of the name, this same Holy Ghost comes to us only as "sent" by the Father and the Son acting as one with Him, and this by the sole mediation of our Lord, Head of the Mystical Body whose "neck" is His Immaculate Mother. As Mother of the Church, she is quite understandably not a pentecostal favorite. Cardinal Suenens in his book *Une Nouvelle Pentecôte?* (A New Pentecost?) deplores what he terms the eclipse of the Holy Spirit by her. He finds "shocking" such expressions as the well-known Montfortian "*To Jesus through Mary,*" "*Mary forms Christ in us,*" let alone "*Mary is the bond between Christ and us*" and "*Mary is associated with the Redemption*" and like expressions of her essential role as Mother of the Church.

Well may Pentecostalism and its devils fear her, for as the ancient liturgy cries out at Matins, "*Rejoice, O Virgin Mary, for you alone have destroyed every heresy in the whole world!*"

The so-called Catholic Charismatic Renewal will prove no exception, we may be sure.





MESSAGES FROM THE PORTAVOZ OF JESUS IN MEXICO  
(Vols. I-VII) can be obtained in English from:  
Franciscan Minims of the Perpetual Heart of Mary  
Apartado Postal M-2420 - Mexico 1 D.F. Mexico.

The messages to Veronica Lueken are published by:  
OUR LADY OF THE ROSES SHRINE  
P.O. Box 52 Bayside, N.Y. 11361-0052

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